THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Luminary.

REVIEW.—No 2.

Report of the Commissioners, appointed by the General Assembly of Kentucky, at their October session, 1821;" &c. &c.—pp. 27.

It has appeared, in the preceding discussion, that men, in political society, cannot know and appreciate, and consequently cannot defend, their rights —without possessing a goodly degree of knowledge.—A blind man cannot be more ignorant of *colors*, than one who has been nurtured under an Eastern Despotism, must be, of necessity, of the essential rights of human nature. —And if, to us, these views seem strange; let us endeavour to recollect the circumstances which, happily, have brought ourselves to appreciate our rights.—No despot hath ruled our land for ages, so as to habituate us to servitude. We have been accustomed to a substantial equality amongst men If, at one period in our country's story, a haughty monarch attempted to bind that country in chains; that monarch was successfully resisted by our fathers; and we, the sons, have learned to approve of the attitude which those fathers assumed and maintained.

And if knowledge be necessary, in general, to enable us to understand, and to defend, our sacred privileges; is it not needful, in order that we may be enabled to devise, through our public servants, such *public measures* as the exigencies of the State may, from time to time, call for?

Human affairs are in a state of perpetual flux. The political measures which *now*, may be necessary, may not be such, as can be, wisely, continued, some years hence. Circumstances, by that time, may have changed, radically. The most of our relations, external and internal, may have altered; and, with those altered relations, wisdom may enjoin, a corresponding alteration of public regulations.

And all this is too plain not to be perceived at once; too evident to admit of contradiction. It is not the declaration that new *measures* may often be requisite, where *public affairs are not stationary;* that will be liable to dispute: It is only the converse of this proposition—that, in a country like ours, there is perhaps as much danger of too *much*, as of too *little*, change.

But look at the aspect of things in this, and the other, states of this Union. While one set of men are actually in power amongst us; another set of men is watching that which has been successful over them,—is ready to find fault with its proceedings, and to propose something in the stead of these, to be reduced to successful practice, whenever a change of public officers shall take place.....The public mind therefore, is liable to be imposed on;

and new men are ever panting to rise into power—to give new regulations to the land, whether those new regulations be called for or not.

How great the necessity then of public information? A change of men, and of measures, is proposed; and the people are to decide the question.—Now if the people be informed and wise; they will probably do what is best—while they will only be influenced in their determinations by reason and argument: Whereas, if the people be not informed; they will be like the weathercock amidst the winds of Heaven; they will change, and change, in their views of the matter before them—and only perhaps come to a determination at last, as the strongest gale of passion shall incline to the one, or the other, of the conflicting courses of conduct.

Had the people of ancient *Athens* been *really informed;* it is not difficult to conceive of the affairs of that celebrated state, being better conducted.—But all was contention in that republic between the parties that alternately bore the sway: What one party at any time *approved*, this the other party disapproved, of course: And thus was the Vessel of State ever tossed to and fro, amid the senseless contests of parties—whilst *the people* decided for the one, or the other, as unregulated feeling prompted.....And although it will be joyously admitted that *we* possess advantages of *Athens*, which are quite illustrious, in the form of our government; yet we must deem it no less true, that so long as our government continues to be essentially *democratic*—we shall need to have our citizens imbued with *knowledge*, little less than even the *Athenians* stood in need of that grand antidote to the wild excesses of faction.

Information, therefore, diffused amongst our citizens, is at all times desirable, in the extreme!—But let us remember that, not unfrequently, the very *fundamental principles of our Governments*, are to be discussed, and decided on. And how fit are our citizens, for these momentous tasks—when they are possessed of but little knowledge?—In such a case, the citizens will have *zeal*—in as much abundance as the most *deluded* of their friends could well desire: But then, *how far* will this zeal be, from being "*according to knowledge?*" Nay, men will (it may be found) but manifest the more how truly unfortunate it is for any country—for every individual to feel his connexion with a *party* rather than with the *state at large*—and for the spirit of discord to have control, where patriot *love* should alone possess influence.

Admitting then that freedom does *not* (according to our former number,) at last reside in the heart—and that a form of administration, outwardly good, does not determine men to be *free;* still what chance is there that a just and wise form of government can long be preserved, where citizens are without intelligence, and are controlled (like puppets) by the hidden hands of the licencious and ambitous few? Indeed it is almost to be hoped, for the honor and the weal of man, that where ever matters are come to such a pass with a people: the very worst might come at once;—and since "rights" (properly called such) might not "revive"—they might "expire" (though not "in convulsion),—that men might build up anew the fabric of government, so as to suit it to the degeneracy of their characters.

But when we are considering what it is that will qualify a state to value and to sustain her freedom and her happiness; shall we only think of *general* information amongst her sons?—A knowledge of *morals, and religion* should be carefully imparted to the young. They should be informed how "righteousnes exalteth a nation." Not only should they learn from history in general, to

"detect," and to "defeat," the projects of ambition—to *know* when the state is in danger from the insidious foe; but they should be made to mark, in *Bible* history, the dealings of God towards His Ancient People, and what may be expected at His hands by such nations as will walk in His Commandments.

If we would see what a just, moral and intellectual education can do for a people—and would look beyond the Northern Members of our own federated republic for that purpose,—let us cast our eye to *Scotland;* a people not merely which "wings her eagle flight against the blaze of every science"—but which excels, no less, in the public and private *conduct* of her children; a people which, in spite of the vices of the *British Government*, knows how to possess and to enjoy—*practical liberty*.....And if *Scotland* can thus profit, from the promotion of *education*, in the more extended sense of the term: *could we profit less?*—For what advantage is there, which *we* possess not, for this purpose? Every circumstance attending our country calls on us for effort, in the business of education. We are, ultimately, our own rulers: and how important that we should be ruled well: Our morals, too, are none of the most exalted: and how important that we should demonstrate that *republics* are not necessarily immoral: Not to mention that we are awfully responsible to a benignant, yet holy and just God—for every *mis*-use, and for every *non*-use of the privileges He hath granted us.

It remains to be seen what our public servants will do in the business of common schools. If they are really desirous to benefit their country; they cannot forget so vital a matter as education: And if they are truly concerned about education generally; they can by no means neglect the improvement of the great body of citizens, who are to govern themselves—and to shew to the world, the practical blessings of equal government and laws.....The *permanent* good of the present, and of future generations, are involved in this subject: and we must hope that the People's servants will no longer *dare* to neglect such transcendant interests!

A Friend of Knowledge.

BIOGRAPHY.

The Life of William Hey, Esq. F. R. S. &c. By John Pearson, F. R. S. F. L. S. M. R. I. &c.

From a review in the Christian Guardian.

(*Continued from page* 374.)

Our object in these extracts is to point out to students, in this and every other profession, the path to excellence; to show how objections are to be overcome, and the pleas of indolence and ingnorance vanquished, by a holy perseverance in the path of duty; by living down reproach, by evincing that attention to religion and religious duties is a help and not a hinderance in a literary course: and we especially recommend this part of the Life to the attention of all young men, particularly those who are called in our universities to attend to some preparatory studies which at times they are tempted to consider of no importance to their future prospects.

After having completed his education, Mr. Hey commenced practice at Leeds, having previously declined, in deference to the opinion of his parents, an offer of being received as a partner by his former master Mr. Dawson.

"During the first years which Mr. Hey exercised his profession, his progress in gaining business was slow, his range of practice was narrowly circumscribed; and it appears that nearly ten years elapsed before the regular emoluments of his practice were equal to the expenses of his family. He and his friends were little disposed at that time, to anticipate the reputation he afterwards acquired, and the long career of

successful exertion which was allotted to him. A large proportion of those who engage in the medical profession, must be prepared to contend with difficulties, to encounter a variety of impediments, and to undergo the severe discipline of mortification and disappointment on their first entering into business. The talents and skill of a surgeon cannot be known immediately on his anouncing himself a candiate for confidence and employment. He must wait on the slow operation of time, and on the intervention of circumstances favourable to the disclosing of his professional abilities. It must be, however, a very peculiar concurrence of adverse events, which can finally obstruct the success of persevering diligence, and competent professional acquirements."

In July, 1761, Mr. Hey married Miss Alice Banks: an union begun upon Christian principle, blessed with uninterrupted affection, followed by a numerous family, and calling forth his warmest gratitude to Almighty God during the remainder of his life. A few years after he formed the plan, or at least became one of the prime movers in the foundation of the Leeds Infirmary, of which he was for many years the principal surgeon. In the year 1775, he was elected a fellow of the Royal Society, and was now proceeding in the full tide of honour and prosperity; when by an accidental stroke of his horse he was disabled from using all active exertions; the remedies employed were of little benefit, and it appeared probable to himself and others that he would never regain the power of walking.

"Mr. Hey felt this afflictive dispensation of Divine Providence as every considerate man, in similar circumstances, would feel it: he was deeply affected by it, but betrayed no murmuring nor discontent, no impatience, nor unmanly dejection of mind. His religious principles were now tried, and he was enabled to sustain this visitation with humble submission, and a meek acquiesence in the divine will, relying with an unsuspecting confidence upon the gracious declarations of his heavenly Father.

"In a conversation with an intimate friend, who was lamenting the apparent consequences of a disorder which menaced the extinction of his prospects of future usefulness, he said, "If it be the will of God that I should be confined to my sofa, and he command me to pick straws during the remainder of my life. I hope I should feel no repugnance to his good pleasure." This was not only the langnage of true wisdom; it was the spontaneous effusion of that divine philosophy in which Mr. Hey had been instructed by the sacred Scriptures, and was an effect wrought by the supernatural influence of heavenly grace."

After a four months' absence at London, Bath, Harwick, &c. Mr. Hey so far recovered the use of his limb as to walk with a crutch, but was ever after compelled to pay the greater part of his professional visits in a carriage. In 1802, he filled the office of mayor of Leeds, and in the discharge of his official duties encountered the most serious and determined opposition. His effigy was burnt, one of his carriage horses was stabbed, the traces cut, actions were brought against him, &c.

"But these clouds and storms were, ere long dispersed. 'His righteousness came forth as the light, and his just dealing as the noon day.' He lived to see the extinction, or subsidence, of those prejudices and misapprehensions, and to receive from his townsmen those unequivocal testimonies of respect and regard, which were not less honourable to their rectified conceptions of his character than gratifying to his own mind."

While, however, he was thus discharging the duties of chief magistrate, engaged in a most extensive medical practice, and surrounded by a numer-

ous family, he forgot not the poor and the needy.

"When Sunday schools were first established in different parts of the kingdom, Mr. Hey, in conjunction with the Rev. Miles Atkinson, promoted the introduction of those useful means of instruction, upon a very extensive scale, in the town of Leeds. He not only superintended them with vigilance and assiduity; but he frequently assisted in giving instructions, personally, to the children. Mr. Hey always showed great kindness to children: It was truly interesting to see him surrounded by a group of boys, on every Lord's day, in whose tender minds he was endeavouring to implant the first principles of religion, and to witness the plain, simple, and perspicuous manner which he adopted, of explaining to them the great and important truths of Christianity.

"At the age of eighty years he was a regular and diligent teacher; and the general intelligence and superior scripture knowledge of his class still remain a striking evidence of the judicious and successful manner in which he exerted himself. On one occasion, when Mr. D. was detailing to a number of gentlemen who were engaged as teachers, the method adopted in another school, about which Mr. Hey felt a very lively interest, the narrative was interrupted by the sudden indisposition of Mr. Hey. The company expressed much uneasiness at this occurence; when Mr. Hey remarked, 'My spirits are just as buoyant as they were fifty years ago; but nature reminds me that I am an old man. I exerted my voice too much yesterday, while leading the singing of the scholars, and I am suffering for my imprudence.'"

Mr. Hey was not exempt from that fatherly chastisement of which all true Christians are in a measures partakers: he was especially tried in being called to sustain the loss of several children.

"These afflicting dispensations of the Divine Providence were sharp and severe exercises of the faith and patience of Mr. Hey. He endeavoured to improve the inroads which death made in his family, by contemplating more deeply the vanity of earthly things, the fugitive nature of all human enjoyments, and the narrow interval which separates time from eternity. Unlike those who are in haste to abandon the mortal remains of their relatives, he saw nothing frightful or revolting in the dead bodies of his children; he contemplated each of them, when placed in its coffin, as consigned to sleep peacefully till the morning of the resurrection, while his soul was cheered and refreshed by the persuasion, that to them might be applied those consoling words heard from heaven by the writer of the Apocalypse, "Blessed are the dead that die in the Lord."

"On the morning of the funeral he was accustomed to withdraw into the room where the corpse of his beloved child was placed; there, in holy acts of devotion, he solemnly resigned to God the gift which had been recalled; and expressed unfeigned gratitude to his heavenly Father for the comfort he had so long enjoyed whilst exercising the trust reposed in him. Above all, he gave thanks that the child was delivered from the vanities and miseries of this evil world, and through the mercy and grace of the Redeemer, was admitted to partake of the heavenly glory and blessedness. Mr. Hey, was wont to say, on the death of his children, "that his ultimate end respecting them was answered, inasmuch as he had trained them up to become inhabitants of that kingdom into which he trusted they had been mercifully received."

The following extract from a memorial, composed on the morning of the funeral of his son Robert, is highly interesting.

"But at this time, I would offer my most hearty and solemn thanksgiving for the mercies shown to my dear chil-

dren. Four of them Thou wast pleased to call out of this dangerous and sinful world during the state of infancy. I surrendered them unto thee in thy holy ordinance of baptism, and committed them to thy disposal. Thou didst remove them ere the pollutions of this world had led their corrupt hearts astry; and, I humbly hope, thou didst receive them to thy glory.

"Concerning other four whom thou hast called hence in adult age, thou hast graciously given me the most solid hopes. Though by nature children of wrath, even as others, thou wast pleased to awaken them to a sense of the odious nature of sin, and to grant them true repentance. They were early taught by thy grace to flee for refuge to the Friend of sinners; and thou didst prolong their lives till they had given clear proofs of a sound conversion. Though prepared, as I hoped, to glorify thee on earth, that didst dispense with their services, and didst remove them hence in the beginning of their usefulness. But thy grace was with them. In their sickness, and at the approach of death, they were enabled to rejoice in thy salvation. The last of them I am this day about to commit to the silent grave, but in sure and certain hope of a joyful resurrection to eternal life. What shall I render to thee for all thy mercies? O that my future life might more abundantly show forth thy praise!

"I commit those of my children who yet remain, to thy fatherly care. O Lord, watch over them, and preserve them from the evil that is in the world! Enable them to glorify thee in the midst of a crooked and perverse generation. And, whenever they shall be called hence, may they join their deceased brothers and sisters in the world of holiness and bliss, there to magnify the wonders of redeeming love for ever!"

M. H. continued the same upright, diligent, devoted character to the close. Such was his ardour in his profession, that when above seventy years of age he undertook two journies to London for the promotion of medical science, and in the presence of the first practitioners, engaged afresh in the fatiguing and disagreeable labours of the dissecting-room. Returning to Leeds, he was called to undergo a severe illness, the consequence of his great and incessant exertions; and after exhibiting for many years every Christian grace and virute, distinguished as a father, master, husband, Christian, and friend, he was at length, on March 23d, 1821, after an illness of a few days, removed to his heavenly rest.

OSAGE DIGNITY.

From the N. Y. Missionary Register.

Extract of a Letter from the Rev. Mr. Vaill, Missionary at Union Station, Osage Nation, to the Secretary of the United Foreign Missionary Society, dated June 11, 1824.

Dear Sir,—I take the liberty of writing to you with more freedom than when I am performing an official duty, or detailing the statistics of the Mission. I shall never regret the pains which I have taken to be present at the Council, which has just been held at the new Garrison. The most interesting, which, perhaps, was ever held in an Indian country. The 8th inst. was appointed for the surrender of those criminals, *who had killed the whites*, to Col. Arbuckle for trial. All that we know concerning the ways of these Indians led us to fear, that when the day to resign themselves arrived, the delinquents would shrink back and be missing. But God who has all hearts in his hands, ordered it in a different manner.

It is to be kept in mind, that among Indians, the leaders of a war-party are accountable for all the mischief done by the party. They conduct the campaign and give the orders, although they do not fire a gun. If, therefore,

innocent blood be shed, the leaders are considered as the criminals. The leaders, in the late affair, were of course demanded. At the head of these, was the noted Mad Buffalo, who sent his war club to New-York. I mention his name with the more regret, as he had so lately resigned into your hands his *insignia belli*. It would lengthen out my Journal, to give a full account of the superstitious mistakes and deep delusions by which he was led to the lamentable deed; suffice it to say, that he and others had lost relatives; that it is considered by them wrong to cease mourning, until they have slain or caused to be slain, some of their enemies, that they had just made an unsuccessful campaign against the Pawnees; that they were likely to return without avenging the *manes* of their deceased; and consequently they could not put off the tokens of mourning, and put on the signs of gladness; or, in other words, could not shave and paint their heads, till they had destroyed some of their fellow mortals. This led the delivered party to determine on sacrificing the first human beings that should fall in their way, and this happened to be a camp of Americans.

Of this war-party, Mad Buffalo was prime-leader. There were several others, called leaders, and a large number of men in the party. Their leaders, like all other warriors, are men of renown, heads of bands, and much respected among the people. It was the universal opinion that they would not submit themselves for trial. From their long delay, the officers at the Fort had reason to expect they would not. People, who are most acquainted with these Indians, were the first to say, "they would never give themselves up."

On the 7th, the whole town, to the number of four thousand, had encamped at the falls of the Verdigris, four miles from the Fort. At 12 o'clock, on the 8th, no Indians had arrived. The Col. was in doubt as to what they had designed to do. He had thrown up a breast-work of wood, enclosing the encampment and stores. He had made preparations to meet them, provided they should approach with hostile intentions. His mind was collected and thoughtful. His inquiries, on my arrival, denoted some fear that they might become turbulent, if not terrific.

About one o'clock, it was announced that four hundred warriors were approaching. They forded the river, about a half a mile above the Fort, and halted at a little distance in the most perfect order. Many of them brought their guns, bows and arrows, and tomahawks, which was said to be unusual when they met in Council. Indeed I could perceive some signs of fear in those around me in the Fort. In a few minutes the Col. invited Clamore and the other chiefs to the interview. The old Chief came forward in complete American dress, with the sash from his friend Mr. Little of New-York, around his waist. His shirt was of fine linen and ruffled. Coat and pantaloons, of fine blue, formerly worn, perhaps, by some officer of distinction at Washington. Clamore is naturally a stately Indian, of about six feet in height, and his towering pink plume, rising a foot above his hat, gave him a noble appearance. Instead of a sword, he carried in his hand his magnificent pipe. This was the first time I had ever seen the old Chief thus habited, and the moment I saw him in this attire, I felt a secret impression that something was to be done, honourable to himself, and happy for the nation. His countenance was uncommonly placid. He seemed to feel his dignity, and when I took him by the hand, I perceived that he was friendly, and was thinking to do right.

There were present two good interpreters, viz. Mr. Williams and Fran-

cois Mogre. The Col. opened the talk, by stating that he was ready to receive these men, who were leaders in the party that killed the whites. To this Clamore replied, that his people wished to have these men tried by the Commanding Officer at this place. The Col. then fully explained to him his incompetency to try men for a trespass against the Civil Government; the tenor of our laws; the mature of the trial; the way in which it would proceed; and the care which would be taken to come at the truth, and to do justice. He also gave assurance, that the men should be conducted in safety to Little Rock, the seat of Justice for this Territory. This satisfied the Chiefs, and led them to request the Col. to repeat the same talk in the hearing of all the people. They then retired, and the old Chief harrangued his people for twenty minutes, repeating the talk he had heard, and making promises to the unhappy men, that their families should be provided for. Thus the scene became more interesting to the anxious spectators. Will these men, after all, willingly submit? Can it be? was the secret inquiry that went round.

A large Council Circle was formed, and the criminals were seated in the centre. The Col. then repeated in the ears of the criminals the explanations and assurances already given; and a scene followed, as feeling as it was surprising. Six Indian warriors, possessed of all the greatness of Roman Generals, resigning themselves with more than Roman firmness, into the hands of our government, to be tried for their lives. Mad Buffaloe in a full American uniform, first arose, and taking each of us by the hand, thus addressed the Commanding officer: "American Chief, it was by accident that those white people were killed. But at your word, I will go to answer for this offence." His voice was a little agitated, but full; his countenance, naturally fierce and savage, was now bold and firm. As he closed, the Counsellors and Fathers round the circle, in very mild accents, pronounced what he had said, to be right. This response was calculated to strengthen the criminals in their decision. The second then arose and said, "Chief, I have never wished to kill white men, no, when they have come to my town, I have, with pleasure fed them. But since you wish me to go and answer for this affair, I will go." Another rose and said, "My great Father, I have lived in peace, till you see my head is full of gray hairs, and now they are covered with sorrow. At your word, I will go." In language like this, did each separately address the Colonel. Yes, my dear Sir, in language, and manner affecting to the most sensible heart. To each, the old Counsellor responded a note of approbation, which spoke the unanimity of the nation in the measure. There were present, also, delegates from the people of White Hair's village, the Little Osages and Shungah-Moineh's town, to testify their satisfaction in having the criminals given up; and two of whom came forward and addressed the Col. to that effect.

Here, Sir, was a scene deeply affecting to my feelings. It almost overcame me, I said, is this possible? Have these men, who never read a syllable of true greatness, a magnanimity so great? are their savage minds capable of such a sense of honor!

A general silence ensued. All were astonished. The criminals took their seats with a countenance neither malicious nor fearful, but honest and thoughtful. I may say with confidence, that no one saw on that day a malicious look in an Osage. I would go further, and say, that since my arrival in this country. I have scarcely seen one of the nation cast a malicious eye.

When the time came for them to bid adieu to their families, natural affection

gained the ascendency, and they were led to request liberty to be with their friends two days longer. With his accustomed wisdom the Colonel removed the difficulty by assuring them, that their wives and children might come to see them at any time while they remained at the Fort. They then rose and followed the Col. into the Garrison, where they were received by the soldiers, and conveyed away for safe-keeping. During all this time, not a sigh nor a cry was heard among the people, a thing without parallel in the nation.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, DECEMBER 29, 1824.

The President's Message has been received by us. It is an interesting state paper. We forbear its re-publication, on account of its length, as well because the political papers of the town and country will universally contain it.

CONGRESS.

This body met on Monday, 6th, and a quorum of each house was formed, not more than thirty members of the whole being absent at the calling of the rolls. Mr. John Oswald Dunn was chosen Serjeant at Arms of the House of Representatives.—One of the first acts of that House was to offer a mark of repect to the Nation's Guest, General La Fayette.

Mr. Mitchell, of Md. offered the following resolution:

"*Resolved*, That the Honourable the Speaker invite our distinguished guest and benefactor, General La Fayette, to a seat within the Hall of this House, and that he direct the manner of his reception."

This resolution gave rise to some conversation as to what would be the most proper mode of expressing the respect felt by this House towards the illustrious individual referred to, which resulted in the adoption of the following resolution, which was proposed by Mr. A. Stevenson, as a substitute for the other:

"*Resolved*, That a Committee be appointed on the part of this House, to join such Committee as may be appointed on the part of the Senate, to consider and report what respectful mode it may be proper for Congress to adopt to receive General La Fayette, and to testify the very high gratification which he has offered it by his present visit to the United States, made in pursuance of the invitation given to him by Congress during its last Session."

The Committee was appointed, to consist, on the part of the House, of thirteen Members, viz.

Messrs. Mitchell, A Stevenson, Livingston, Storrs, Trimble, McLane, of Delaware, Webster, Mallary, Ingham, Forsyth, Mangum, M'Duffie, and Eddy. *Nat. Gaz.*

We have received from a friend who is a near relative of the deceased, a statement by letter of which the following is the substance, concerning the character and last moments of Thomas Barr, who died in this vicinity a short time since.—We were but slightly if at all acquainted with the departed friend and father—but cheerfully comply with the request to insert it in our paper.

"My Dear Sir,

"I was lately called to weep over the pillow of my dying ———, Thomas Barr—who had been permitted to add seven years of grace to the three score and ten allotted as the limit of human life. He had been for forty years, a professor of religion in the Presbyterian Church; and though he

had reached the extreme verge of existence here, his friends would have rejoiced to detain him many years more on earth, had not their hope been high, that he was leaving a *scene of sorrow* for *eternal glory*.—I was present with him many days before his death, and stood at his bed-side in the last moments of his life.—He was throughout meek and lowly in mind and disposition, faintly though *really* resembling Him whom he had so long professed to love. He left the world without a struggle, or a groan—as a child drops to sleep in its mother's arms."

For the Luminary.

GOOD NEWS FROM THE FRONTIER.

I have just returned, from a short missionary tour across the Wabash. I was as far out as Paris, Edgar county, Illinois. Indeed this was the point of my principal aim. I went by the particular and earnest solicitation of some people, in that vicinity, (who had removed there from Ohio and from East Tennessee, but whom I had never seen) that I would come and bring them into church order.—They had been about two years there with their families, and no minister had yet found his way to their settlement. The appointment had been a good while made, and I was therefore expected. Brother D. Whitney also went with me. We crossed the Wabash 3 miles above Fort Harrison the 4th. inst. That night we had a meeting 2 1 2 miles from the river. There were present 3 female members of our church, all of them from the state of New-York. One had been 7 years there, and the others 4 years; neither had been at communion since they came into the country, nor had they heard a sermon for almost two years—and this purely because they had no opportunity. The next day at evening we began our meeting in the neighbourhood of Paris. Nothing unusual appeared. The people seemed pleased to receive us, and in the prospect of a church and the sacrament.

On the 6th, we preached in town. It is a new and small place, though the seat of justice of Edgar county—The services were performed in a school house. Whilst preaching a very uncommon solemnity and deep attention seemed to prevail. Numbers were affected to tears. After sermon the church was constituted out of the members present. They were 12; 3 elders were chosen. An examination then commenced of persons, who desired to become members; and on that, and the following day, 13 were admitted on examination and another by letter making 26. Four adults were baptized And a very deep and tender impression seemed to exist in the minds of many of the hearers—many shed tears and confessed, when inquired of, that their minds were awakened into concern for their souls. It seemed that a revival of the Lord's work was begun. They had for nearly two years kept up society meetings on the Sabbath, and seem to have desired and hoped and prayed for a preacher to come and see them, until they were prepared, when he came, to receive him as sent them of the Lord; and they seemed to wish to attend to his message and to follow the Lord's will. The 8th we constituted a Bible Society Auxiliary to the American, and left them. But we did not so soon leave the traces of the Lord's work. Where we held meeting that night, a woman convinced of sin, when repentance was the subject of discourse, wept aloud.—The next day we had preaching 7 miles further towards the Wabash; here also members seemed concerned, and at night in another part of the settlement 5 miles distant it was yet more manifest.—There were several children baptized: one household of 8. And two days after 6 persons

were admitted on examination to the communion of the church.—In short, in 5 days we examined and admitted 19 persons to communion, constituted a church in a settlement beyond the point to which any of our ministers had before travelled—administered the sacrament twice, baptized 4 adults and 19 children. And the minds of several of the leading men of Terre-Haute seemed to be stirred up to wish and to seek the settlement of a minister. Our second communion was held in that village on Thursday.—Indeed the fields of the Wabash, but more particularly on the west side of it, seemed white for the harvest. O that labourers may be sent forth to his harvest. It is a long and wide field, and none to reap, at least none whose constant busines is this spiritual work. We have in an extent of 95 miles north of Vincennes 7 organized Presbyterian churches, and not a pastor, no not a stated supply to feed one of them. And yet, by the Saviour's blessing, all these churches are increasing.—And where a minister went one and two years ago, it is remembered and spoken of with interest, affection, gratitude and joy.

Several of these churches are near enough to unite, and two of them support a minister.—This is the case with two in Park county—with the villages of Terre Haute and Roseville—with the State line settlement and Paris—with Turman's Creek and Carlisle,—with Washington and Portersville. The people are able to provide for 5 ministers in these 10 places, where there is *not one*, and *many* of them are *very anxious* to do it. But the men must go to them. They know not where to apply for them, and they are too closely occupied with their farms and their domestic attentions, to look about much. But I think, Sir, that Zion will yet gather strength and give Christ glory, in that most delightful country; and to these neglected sheep many a pastor shall yet call, and in the wilderness fold a flock for the heavenly Shepherd.

Respectfully,

ISAAC REED.

Cottage of Peace, Ind. Nov. 24, 1824.

MEDITERRANEAN.

Extract of a letter from Dr. G. E. Dalton, dated Malta, July 12, 1824.

Tuesday, June 15.—We landed at Gibraltar, and waited on the governor, Lord Chatham. He received me very politely, and asked if I meant to stay in Gibraltar, and said he should be happy to forward my views. He mentioned his having seen Mr. Neat, and regretted to learn from him so little success attended his exertions.—Lieut. Baily says, however, that Mr. N. has left an impression upon the Jews there that will not easily be removed. The only conversation I had with any of them, occurred in the house of a friend of Capt. Watkins, from whom we received every kind attention. Two Jews, one an old man, the other young, came to sell musquito curtains, &c. The elder Jew was a very fine looking man. We entered into conversation with him. Mrs. D. told him we were going to Jerusalem. He turned up his venerable countenance, and raising his eyes, said with emotion, "I would to God I could go there to-morrow." I told him I believed his people would yet be restored. "Yes," said he, "we shall." "I love your people," I replied, "they were a people highly favoured of God. He is the God of Abraham, of Isaac, and of Jacob, the name whereby he will be called forever; and he hath said you shall be a nation before him evermore." "Yes, yes," said he.—"Aye," I replied, "and the time will come when ten men shall take hold of the skirt of a Jew, and say, We will go with you." "You are mocking me," said he, looking wistfully at me. "No, I solemnly assure you, it is my belief."

He took my hand, pressed it between his, and spoke affectionately.

We landed here on the sabbath. I went to the Missionary chapel, the Rev. S. S. Wilson preached; here I soon became acquainted with him and the Rev. D. Temple and their families. We have found them, together with the Rev. Mr. Jowett, as friends full of kindness. How great the union between those that love the Lord Jesus in sincerity and truth. I am in hopes of establishing a monthly prayer-meeting specifically for the cause of Israel, similar to that held here for the heathen. My brother Temple will, I feel convinced, lend his aid.

SALONICA.

Information respecting the interesting city of Salonica, (anciently Thessalonica) from the Rev. S. S. Wilson.

In Thessalonica, there are 20,000 families, of whom a fourth part are Christians, a fourth Jews, and the remaining half, or 10,000 houses or families, are Turks. So in this interesting land of classic recollections are 5,000 families of the children of Israel. The languages spoken are Turkish, Greek, and Bulgarian: the Jews speak Romaic or modern Greek, as also the other two languages.

In concluding, I beg to suggest whether your Committee might not employ a small part of its funds in a mission to Salonica.

MIXENDEN SUNDAY SCHOOL.

The plan for "gathering in stragglers" proposed by the Rev. J. White on Whit-Monday was adopted the same evening, viz. a committee was formed from the teachers, consisting of eight members, who should go out on Sabbath-day by two and two, search for children that were left to follow the dictates of their own depraved natures —a disgrace to parents, and to a religious neighbourhood. This is literally "going out into the highways and hedges, compelling them to come in," for several by this means have been rescued from their dangerous habits. Were this plan generally adopted, we fell persuaded that many young revilers of the prophets of the Lord, would be brought beneath the fostering wing of our Sunday Schools, and be nurtured for heaven.—*Halifax S. S. Union.*

From the Christian Advocate.

View of Public Affairs.

Great Britain, the great emporium of news in Europe, has furnished us, through the last month, with little in relation to her own concerns, that we feel disposed to chronicle. Her order in regard to the republick of the seven Ionian islands, is, indeed, a most important item, on which we shall make a few remarks. These islands, by a treaty formed with the allied powers, in a congress at Vienna, in 1818, were put under the protection of the British government; and a representative of his Britannick Majesty, denominated *the Lord High Commissioner*, resides at these islands.—Several Christian powers, as we have heretofore had occasion to state, have permitted the vessels of their subjects to be used as transports by the Turks, to carry both troops and warlike stores, in their military operations against the Greeks. If those vessels were not to be molested because they did not belong to the Turks, it is manifest that the Greeks (especially as their strength at sea gives them their chief advantage) would be, in a great measure, put into the power of their oppressors, without being able to strike a blow.—They could not touch their enemies, nor their munitions of war, till both were landed. It does not appear, however, that the Greeks captured or destroyed these vessels without giving warning. At length, however, the Greek government did issue a proclamation, declaring that this practice was in direct violation of what was incumbent on neutral nations,

and ordered that in future all vessels so employed, to whatever power they might belong, should, "with their crews, be attacked, burned, or sunk." The British government, on hearing of this order, directed their lord high commissioner to demand its immediate revocation.—The demand was accordingly made on the Greek government, and it was immediately and peremptorily rejected. In consequence of this, the lord high commissioner has issued a notice, that the chief commander of his Britannick majesty's naval forces will seize and detain "every armed or other vessel, which may have armed men on board, or which may sail with or under the authority of the provisional government of Greece, or which may recognise its authority; and that these orders will remain in force until the proclamation of the provisional government be entirely and officially revoked."—We confess that we are both surprised and grieved at this measure of the British government. We know that the independence of the Greek nation has not been acknowledged by any European power. But the same, precisely, is the fact in regard to all the former provinces of Spain and Portugal in South America. Yet Britain, we believe, has never afforded any protection to her vessels carrying troops or warlike stores, from the mother countries of these provinces. *She has left such vessels, and their crews, and owners, to themselves.* She is now making commerical arrangements with those states, although she has not declared one of them independent. What is the cause of this difference of treatment? We fear the cause is easily assigned, and is no other than this—Britain wishes the South American colonies of Spain and Portugal to be independent, because this will be *advantageous* to her commerce; and she does not wish the Greeks to be independent, because this will be *disadvantageous* to her commerce—And is this mercenary motive to shape the course of a great and free nation, in a concern in which the lives and liberties of the magnanimous Greeks are at stake? We hope not. We hope there is yet publick spirit enough in Britain, to prevent the continuance of this hostile measure. The parliament is now in session, and we trust that the British ministers will find that they cannot take the nation with them, in a war against a people who are contending for all that is dear and sacred with freemen and Christians, against as barbarous and sanguinary a race of monsters as ever disgraced humanity. We fear, indeed, that this naval war has actually commenced already; as two or three British frigates are said to have sailed in quest of Grecian vessels.

In GERMANY and PRUSSIA, the ruling powers are doing all they can to stop the progress, and if possible to put an end to the existence, of liberal principles. Their attention is particularly turned to the universities, in regard to which rigorous measures have been adopted, and some high handed proceedings against both professors and pupils have actually taken place. The success of these measures will, we suspect, be only temporary.—Men cannot be made to unthink their own thoughts, nor resist their own convictions. Truth and knowledge will at last prevail.

THE TURKS AND GREEKS.—Accounts from Constantinople state, that the Persians have renewed the war with the Turks; and with considerable success, in the vicinity of the Persian territories. This we consider as an event in providence highly favourable to the Greeks. The Turk will now need all his Asiatick troops to contend with the Persians. We have long been accustomed to view the aspect of the Divine providence in regard to human events, and especially the concerns of nations, as affording a better presage of what is ultimately to take place, than can be derived from the plans of politicians.

or from any temporary successes of contending parties. Thus judging, we cherish a sanguine hope of the eventual success of the Grecian cause.—The late hostile attitude of Britain offers, we admit, an unfavourable indication; but we trust that even this will at last be overruled for good.

All accounts agree, that an almost uninterrupted tide of success has attended the fleets and armies of the Greeks, during the present campaign. The Turks have been repulsed in an attack on the *Acropolis* of Athens, and have been defeated at the straits of *Thermopylæ*. It is fully ascertained that the attack on the island of Samos, (separated from the Asiatick coast only by a narrow strait,) has entirely failed. The Grecian met the Turkish fleet in the strait, where the latter could make no use of its superior force. Three Grecian fire-ships were directed against the Turkish frigate that led the van of their squadron. The frigate was set on fire, and compelled to stand for the continent—it eventually blew up. The whole Turkish fleet, dismayed at what had befallen their leading vessel, dispersed and fled; and the triumphant Greeks, spreading all their sails, pursued them. Some of the Turkish vessels took to the open sea; others made for the land, where they were stranded and burnt by their crews. This account comes from Smyrna, where news unfavourable to the Turks is not often manufactured. It is also said, that the great Turkish camp at Scala Nova, a town on the Asiatick coast, a little to the north-east of Samos, is entirely broken up; and that the great body of Asiatick troops which had been assembled there was entirely dispersed. The Egyptian expedition was at Rhodes, detained there by the north winds, which prevented its going out. The troops had suffered much; and many of the horses had perished for want of water. This looks as if the Ruler of the winds and the waves was on the side of the Greeks, and against their oppressors.

A REMARKABLE DREAM.

A Gospel Minister, of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch before he fell asleep and began to dream.—He dreamed that upon walking into his garden, he entered a bower, that had been erected in it, where he sat down to read and meditate—while thus employed, he thought he heard some person enter the garden; and leaving his bower he immediately hastened to the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discovered a particular friend of his, a gospel minister of considerable talents, who had rendered himself *very popular* by his zealous and unwearied exertions in the cause of Christ. On approaching this friend, he was suprised to find that his countenance was covered with a gloom which it had not been accustomed to wear, and that strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relator the time of day? to which he replied, "twenty-five minutes after four," On hearing this, the stranger said, "It is only *one hour* since I died, and now I am damned!"—"Damned for what?" inquired the sleeping minister.—"It is not," said he, "because I have not preached the Gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry that can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is *because I have been accumulating to myself*

the applause of men, more than the honour that cometh from above; and verily I have my reward."

Having uttered these expressions, he hastily disappeared, and was seen no more. The minister awaking shortly afterwards, with the dream deeply engraved on his memory, proceeded, overwhelmed with serious reflections, towards his chapel, in order to conduct the evening service. On his way thither he was accosted by a friend whether he had heard the severe loss the church had sustained in the death of that *able* minister ****** He replied, "no," but being much affected at this singular intelligence, he inquired of him the day and time of day, when this departure took place. To this his friend replied, "this afternoon, at twenty-five minutes after three o'clock!"

The above dream has something about it exceedingly alarming. It may be considered as another proof of the possible intercourse between embodied and departed spirits. *Pride* and *vanity* are condemned in the dream. Every man is too found of *fancying* that he has some bodily or *mental endowments peculiar to himself.*—"Let not the wise man glory in *his wisdom*, but let him that glorieth, glory in this—*that he understandeth and knoweth me, that I am the Lord.*"

[Georgetown Metropolitan.

Liberality of the Blacks.—A friend in Bloomfield Kentucky, writes thus to the Editor of the Star: "The Salem Association will, no doubt, continue her support of the cause of missions. One thing I cannot but mention. When the collection was made at the Association, the blacks, being told that the Gospel was sent to Africa, the land of their fathers, came up to the stand with great eagerness, and, with joy sparkling in their eyes, threw in their mites—some fifty cents—others twenty—all according to their ability. I know not the amount thrown in by them, but suppose it to be at least $5, which they wish the Board of Missions to send to their brethren in Africa.

N. Y. Observer.

FREE-WILL AND FREE GRACE.

Dr. Gill preaching a charity sermon many years since, concluded thus:

"Here are, I doubt not, persons of divided sentiments, some believing in Free-will and some in Free Grace. Those of you who are Free-willers and Meritmongers will give to this collection of course for what you suppose you'll get by it. Those of you, on the other hand, who expect salvation by Grace alone, will contribute to the present charity out of love and gratitude to God. So between Free-will and Free Grace, I hope we shall have a good collection."

Antarctic Seas.—The Russian Antarctic expedition discovered two islands within the Antarctic circle, lat. 69, the only land hitherto known to exist so far to the southward. Both of them were so completely envolped in ice, that no particular examination of them could be made.

A convict in the State Prison at Charleston, Mass. was lately employed to make a large sofa. He made it with a false bottom, and when the waggoner came to take it away, crept into the false bottom, and by this means made his escape for a time.

Pickle for Beef and Pork.

To 6 gallons of water put 9lbs salt, coarse and fine mixed, 3lbs brown sugar, 3 ounces pearl ash, and one gallon of molasses.

In making a larger or smaller quantity of pickle, the above proportions are to be observed. Boil and skim these ingredients well, and when cold put it over the beef or pork.

An Old Housekeeper.

VALE OF THE CROSS.

VALE of the Cross! the Shepherds tell,
'Tis sweet within thy woods to dwell,
For there are sainted shadows seen,
That frequent haunt the dewy green;
By wandering winds the dirge is sung,
The convent bell by spirits rung,
And matin hymn and vesper prayer
Break softly on the tranquil air.

Vale of the Cross—the Shepherds tell,
'Tis sweet within thy woods to dwell,
For peace has there her sainted throne,
And pleasures to the world unknown;
The murmur of the distant rills,
The sabbath silence of the hills,
And all the quiet that is given
Without the golden gates of Heaven.

Bost. Sent.

From the Christian Journal.

Review of the proposed alterations of the Hymns of the Episcopal Church.

HYMN 34.

"*PENITENTIAL.*—LITANY.

Saviour, when in dust to thee
Low we bow th' adoring knee;
When, repentant, to the skies
Scarce we lift our streaming eyes:
O, by all thy pains and woe,
Suffer'd once for man below,
Bending from thy throne on high,
Hear our solemn litany.

By thy birth and early years,
By thy human griefs and fears,
By thy fasting and distress
In the lonely wilderness;
By thy vict'ry in the hour
Of the subtle tempter's pow'r;
Jesus, look with pitying eye,
Hear our solemn litany.

By thine hour of dark despair,
By thine agony of prayer,
By the purple robe of scorn,
By thy wounds—thy crown of thorn;
By thy cross—thy pangs and cries,
By thy perfect sacrifice;
Jesus, look with pitying eye,
Hear our solemn litany.

By thy deep expiring groan,
By thy seal'd sepulchral stone,
By thy triumph o'er the grave,
By thy pow'r from death to save;
Mighty God, ascended Lord,
To thy throne in heav'n restor'd,
Prince and Saviour, hear the cry
Of our solemn litany."

To the Editor of the Christian Journal.

The following stanzas were published some years since in an eastern paper. As they may not have met the eye of some of your readers, I send them for insertion in the Journal.

To a Missionary.—By a young Lady.

Go forth to conquer, soldier, in His might,
Whose Spirit arms you—in whose cause you fight:—
Go and be happy; though a host of foes
Obstruct your way, your single arm oppose:
Made more than conqu'rer by his conqu'ring King,
The Christian, 'midst his foes, may triumph sing.
Go, and be happy—though thy path of pain
Be o'er the fields of death, and 'mid the slain;
Where sinks thy heart, opprest with sorrow deep,
(And he that feels must at the prospect weep)
There is a hand, shall break death's iron chain,
A Spirit, that shall re-create the slain.
The Christian's faith, and hope, and fervent prayer,
Thou to that land of death's dark shade shalt bear;
Thy tears, which on those desolations fall,
Exhaled to heaven, shall on His promise call,
Whose grace in living influence descends
To earth, and gladdens its remotest ends.
Go in this faith—may peace thy bosom fill;
And the warm ardour nought on earth can chill:
When thou hast left the land that gave thee birth,
Think that *thy* country *now*, is *not on earth;*
Devoted *all*—and thine the glorious prize,
The crown that waits the conqu'rer in the skies.
Go, and be happy—while thine arduous part,
Is the warm wish, the prayer of many a heart
Be thine the joy which sweetens toil and pain,
To aid the triumphs of Immanuel's reign,
Those vict'ries which before the throne of God
Shall raise new trophies to redeeming blood.

A. L. C.